1: Gillin E-5 (1932-33)1936 · SR9 Carib SR9

291 511 Above the falls at Towakaima, however, there are no shops, and at the time of my first visit, in December, 1932, only one or two prospectors. So the Indians of the upper Barama had no trade cloth for the making of sophisticated garments; women had no dresses, nor did the men have trousers. It is, therefore, the dress of these Indians which I shall describe, and it must be remembered that the description holds good for many individuals throughout the entire area, individuals who have not the means to procure the rudiments of European dress. Throughout the whole region the men usually use only a loin cloth for daily wear, even in cases where trousers or shirts are owned for "dressing up." The women, [797] on the other hand, having been instructed in Christian modesty by the good officers of the now defunct mission stations at St. Bede's and Kokerite, wear the European type of clothing more generally than the men. The dress, however, seems to be more an article of pride than a guardian of modesty. After becoming used to my presence the ladies did not hesitate to lay aside their dresses when doing heavy work which might tear or soil the garments. (See Plates 9, $\overline{b}$-11, *a*, for different types of men's and women's clothing.)

The man's lap or loin cloth is called wokuru kamisharu. It is [828] almost always made of red cloth. Red appeals to the men's color sense, but also the Indians believe on the basis of experience that the red dye fades less quickly than other types. The strip of cloth is about eight inches wide and varies in length according to the size of the owner. A total length of forty inches is sufficient to allow pendant ends front and rear of a proper length on 291 a medium-sized man. Each end is decorated with a fringe of home- 531 spun cotton yarn called epururu (end thing) or sesururu (fuzzy thing). If beads are available a band of bead work may be worked into the fringe at its base. At each end of the cloth proper is usually a stripe of appliqué made of small bits of differently colored cloths sewn together and upon each other to form a pattern. These patterns (called piepaitu or piekono) have no extraneous significance at the present time. Usually the fringe on the end of the loin cloth which hangs down in back is carried up along each side of the cloth about two inches, thus distinguishing the front and the rear ends for the wearer.

291 The loin cloth is drawn between the legs and supported front

1 [i.e., trading shops run by foreigners – Annlyst]

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the monster's tongues. On the theory of similarity and contact, the dog's nose absorbs the ability to hunt all things down. 789 224

Puppies are frequently protected from illness by a string of cotton tied around the right leg just above the point of the astragulus. The progress through the body of spirits which may have entered the animal through its feet is cut off by the string around the leg. 789 825

The shells of the large river snail, which bear a general resemblance to the globular gourd, are tied to gourd bushes as a means of insuring a good crop.

The snake is believed to live forever, because in changing its skin it becomes young again each year. The same is said to be true of the bush crab, which doffs its shell each year.

The larynx bones of the "howling baboon" (*Myctes*) are charred, pulverized, mixed with water, and drunk as an infusion as a cure for coughs and throat trouble.

Dreams. If a man dreams of a dead person, he believes that he is actually seeing the ghost of the dead walking by at that moment. 828 787

If a person dreams of a faraway place, he believes that his spirit is visiting that place while he sleeps. "If I dream of Waini Saw Mill (a hundred miles away), it means that my spirit is out for a walk."

When a living person is seen in a dream, the Caribs have difficulty in explaining why the person in question did not dream that his spirit was at the point mentioned by the first dreamer. One informant was perplexed by the following: "Two times I dreamed the same dream. My brother and I were paddling a korial in the Wori-wori rapids (on the Barama) each time. But my brother did not dream that at all."

It is believed that when a man dreams of intercourse with a specific woman, the representation of her which he sees is merely the disguise assumed by a malevolent snake spirit, and that it is not the actual spirit of the woman in question. Certain female spirits take delight in assuming the forms of living women and appearing to men in dreams. An erotic dream of this sort is highly undesirable, because it is believed that a man will become seriously ill after such a dream unless he immediately confesses it to the other members of the settlement. The spirit which he sees in a dream of this sort will make the dreamer ill and try to kill him so

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

828 787 that she can have him for herself, but will be frightened away if the man makes a clean breast of the visionary intrigue. Snake-women spirits most commonly appear to men in dreams. If a man continues to dream in this way, the spirit woman will appear to him in the bush and will try to kill him. Prolonged dreaming of this sort can only be cured by a piaiyen. The Caribs, in common [839] with most men, find that erotic dreams accompanying seminal emission practically disappear if a man is having regular intercourse with a woman, and explain this phenomenon on the theory that spirit women are too intelligent to attempt to seduce a man who is well satisfied with his earthly sexual life.

The case is related of a certain man who continued to dream in this way without saying anything about it. Finally the spirit with which he was consorting in his dreams became pregnant and gave birth to a child. Other people heard the baby crying in the bush. Going into the forest they were surprised to see the spirit woman appear to them holding a baby in her arms. The man said nothing, but became violently ill and only when he was dying did he tell the story of his experience and express the belief that the spirit was carrying him away.

These dream women seem to be connected with snakes and with [825] only a particular kind of snake, called timering akoyu, which, marked with red, white, blue, and green coloring, is considered very beautiful.

The figures of one's enemies are wont to appear in nightmares. Even if the enemies are not recognizable, the grotesque and hideous forms seen in nightmares are regarded as disguises of the spirits of persons who are plotting harm to the dreamer. A man who is bothered by repeated nightmares consults a sorcerer to discover what is afoot and thus nip any plots in the bud.

196 **Sex in Inanimate Objects.** Certain objects of material culture are thought of as having sex, according to their form. It cannot be said on the basis of my information that the conception embraces more than a rudimentary idea of animistic identification, nor does it seem that the sex of a given object is connected with the spirit of that object. On the whole, the sexual differentiation of certain objects seems to refer to purely qualitative differences. The form which is considered best is in each case identified with the male sex.